

The Brooklyn Jewish Center Review

June 1945

AUSTRIA—YESTERDAY, TODAY AND TOMORROW

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By JOAN KINNER

NEWS OF THE MONTH

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CHARLES ROSENTHAL, Director

THE "EXCOMMUNICATION" OF PROFESSOR MORDECAI KAPLAN

IT was a sorry spectacle, an unseemly scene, which was enacted in a New York hotel a few weeks ago, when a group of Rabbis performed the act of *Cherem*—excommunication—upon Professor Mordecai M. Kaplan for having edited a new prayer book which they insist proclaims teachings contrary to the tenets of Orthodox Judaism. Not content with this irresponsible action, they climaxed their performance by publicly burning the new *Siddur*.

This writer holds no brief for the views of Professor Kaplan or for his new prayer book. With all the respect that he has for this great teacher, philosopher and saintly personality, he disagrees with many features of this new volume. He has expressed in the columns of the *Center Review* his disagreement with the Passover Haggadah, which Professor Kaplan and his associates in the Reconstructionist Movement published several years ago. And he has also recently stated from the pulpit his reasons why this new prayer book of the Reconstructionists cannot be accepted by him and his congregation.

But disagreement with the author does not warrant medieval actions on the part of men who call themselves Jewish spiritual leaders. The *Cherem* was never a Jewish practice. It appeared in Jewish life in the middle ages, but it came not from the reservoir of Jewish teaching. On the contrary, it was derived from non-Jewish sources. And even when adopted, it followed certain specific regulations. The accused had to be summoned and given an opportunity to defend himself. Never, as far as this writer can recall, was there anything to match

the irresponsible action taken against Professor Kaplan.

The *Cherem* was never an effective instrument in Jewish life. The greatest Rabbi of his age, and for generations after, the Gaon of Wilna, put into *Cherem* the teachers and followers of the Chassidic Movement, and yet, despite that *Cherem*, Chassidism in those days spread like wild-fire through all the provinces of Eastern Jewry.

Nor need this writer state what every intelligent Jew knows, that burning books is abhorrent to the Jewish spirit.

We were outraged when the Nazis were guilty of this sin. Heaven forbid that it should be said that this Nazi practice has been accepted by some of our own.

This is no way to fight for truth. These Rabbis have a perfect right to protest against the teachings propounded in this *Siddur* as contrary to what they regard as essential to orthodox belief. They have a right to criticize any feature of this volume with which they disagree. But this does not imply the right to indulge in practices against which every intelligent and devoted Jew, whether orthodox or not, must revolt as contrary to the very spirit of our faith and our people.

— ISRAEL H. LEVINTHAL

DR. LEVINTHAL 35 YEARS IN THE RABBINATE

THIS month marks the completion of thirty-five years of service in the ministry for our distinguished Rabbi, Dr. Israel H. Levinthal. These years have witnessed the intellectual and spiritual growth of a rare talent and a beloved personality.

Since Dr. Levinthal is a master of parables, it is fitting to apply to him a parable told of an ancient teacher. As the teacher and his pupils walked along the banks of a river, they discovered the fountain which was the source of the stream. On the rock above the mouth of the river were inscribed the words: "*Tamid heré domeh la-mayan zeh*, May you always be like this fountain." The teacher turned to his two companions and said, "My pupils, how do you interpret this inscription?" "My master," replied the first pupil, "to me these words seem clear. One must be like a well which always gathers new strength, new impetus, as it gushes forth from the subterranean depths in an ever-widening

stream to enrich the countryside." Said the second pupil: "To me these words mean that one's deeds must always be pure and clear like the fresh and living waters of the stream." Replied the master, "My pupils, well have you spoken. Perhaps you are both right. However, I interpret these words differently. To me they convey the thought that one's life must be consecrated to the service of his countrymen; one must serve not selfishly, but as this stream does, unselfishly without a vain search for glory and reward." Replied the pupils, "Our master, all three interpretations apply to you. We pray God that he will bless you with health and long life so that you may continue to serve and to guide your people for many, many years to come."

Is not Dr. Levinthal indeed like the *Mayan ba-mitgaber*, like the vigorous fount of living waters of whom it might well be said, "*Tamid heré domeh la-mayan zeh*."

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The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y. Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year.

The Brooklyn Jewish Center is affiliated with the United Synagogue of America and the National Jewish Welfare Board.

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

THE NEW RESHA-IM

A MINISTER, especially one who has served for many years, can usually sense the reaction of the congregation to his sermons. Your Rabbi must admit that rarely has he felt such a warm response to any sermon that he preached as that which greeted the message he delivered some weeks ago on one of the greatest evils in American life today—the Black Market. The buzz of approving comment which followed the sermon, which interrupted the service for some minutes, symbolized the condemnation felt by the large congregation present of a plague which, if permitted to go unchecked, will demoralize our home-front and delay the final victory. Everyone in the congregation sensed that the Black Market was a black mark upon the conscience of the American people, and presented a distinct challenge, particularly to the spiritual forces in the community—the Church and the Synagogue—to arouse the citizens to an awareness of its evil and danger.

The worst phase of this evil is that it is taken for granted. We no longer rebel when we come face to face with it. We read of it in the press, we hear of it on the radio, and the average citizen does not even feel a sense of revulsion. He accepts it as the norm of life in days of war. But it is the sin of sins. The Black Market, in whatever form indulged in, traffics in human lives. It is not only that more money is paid and received than lawfully allowed. It means that you are helping to break the entire economic structure of our country. More than that, you are robbing some man in the armed forces of material which he needs to defend his life and to help crush our enemy. You are endangering the very victory for which you hope and pray.

And yet, despite the gravity of the danger which the Black Market represents, it seems to have caught in its

deadly net citizens of all types and of all classes—from the very rich to those of moderate circumstance, from those affiliated with Church and Synagogue to those of no religious attachment.

It did your Rabbi's heart good to see that his congregation felt as he did, that it was high time for all religious forces, Christian and Jewish, to unite in denouncing the Black Market and all who indulge in it, or who, by any means, help to countenance or to encourage it, as sinners towards God and towards America—yea, sinners towards our brave lads sacrificing their lives on the blood-stained fields of battle.

* * *

It was a striking comment of the ancient rabbis, which formed the text of your Rabbi's sermon that morning, one well worth frequent repetition until it sinks deep into the hearts of the great mass of our citizens. It dealt with one of the ten plagues which God sent upon the Egyptians to force the liberation of the enslaved Israelites, the plague of the locusts. It seems that a certain type of locust, despite its destructive and devastating nature, was also used by the ancients as food. In fact, in some countries—evidently, also in Egypt—it was regarded as a delicacy. So when the plague of locusts came, and they appeared in thick droves to destroy the produce of the land, certain Egyptians thought it would be a good idea to catch these insects and store them in barrels. "The plague cannot last forever," they thought. "It will end, and then people will want to purchase the locusts for food and will be compelled to come to us. We will have the market cornered, and we will be able to ask whatever price we please!" But then God's voice was heard, rebuking them: "*Resha-im, B'makoh She-be-vesi Alechem Bob Atem S'mechim*—Ye wicked ones, this instrument of destruction which I have brought upon you, you turn into a means for self aggrandizement and per-

sonal happiness!" The anecdote does not tell what punishment was inflicted upon these *Resha-im*. The Divine rebuke, however, must have touched even their wicked souls.

This Rabbinic tale of the first Black Market recorded in history should be of special significance in our day. The very goods and material which are so essential to help destroy the enemies or mankind are utilized by some as means with which to enrich themselves and to add to their personal pleasures and delights. If ever men deserved the title *Resha-im*, wicked ones, such men certainly do. And this title applies, too, to those who indirectly help or encourage the Black Marketeer.

* * *

A vile greed has taken hold of many men and women.

They must have their luxuries no matter at what cost. They have the money—money which came because of the war, and no comfort or luxury is too much, even though through such reckless spending they help to damage the economic foundation of our country and to bring the greatest hazards to our men at the front. It is bad enough that the *Makoh*, the plague of war, had to come in order to win freedom for humanity. Let us not be among the real *Resha-im*—those guilty of utilizing this *Makoh* to enrich themselves.

Here is a realistic challenge to all right thinking Americans, everywhere. I repeat, the evil has taken hold of all types of citizens, men and women, Christian and Jew, in the east and in the west, in the north and in the south. The protest against this evil must also come from all types of citizens. A united voice, speaking for every thoughtful and loyal citizen of our land, must make itself heard in the old Divine rebuke, so that those who do indulge in this unworthy practise may realize that they set upon themselves the stigma of *Resha-im*. Only those who are free from the stain of this sin can truly rejoice in the share they have had in winning victory for our cause and peace for all the peoples of the earth.

Israel H. Benethal

"POOR Vienna!" many of my American friends, Jews as well as Gentiles, exclaimed when, early this spring the Nazis seemed to have decided to hold Austria at whatever cost, to turn the Austrian capital into a second Stalingrad, if necessary. "Vienna, Germany—hard to believe, isn't it?" the U. S. clerk remarked to me as he glanced through my First Papers, when I filed my petition for citizenship almost on the same day that Marshal Tolbukhin's men started to shell my native city. These kind-hearted people, some of whom had spent a beautiful summer in the Austrian Alps, at Salzburg, or in Vienna, while others had read Arthur Schnitzler's charming Viennese novelettes or seen some Hollywood movie with an Old-Vienna setting, simply refused to realize that Vienna in the seven sad years of Nazi occupation, has deteriorated to such an extent that all that remains of the old glory are a few gorgeous ancient buildings and the name of the streets and squares. The rural sections of the country have not fared better. I did not recognize Vienna myself when I returned there, in the spring of 1939, after a stay of "only" six months in the Dachau concentration camp: the last vestiges of charm and *gemuetlichkeit* had disappeared. What you heard in the streets and public places were the barking accents of Prussians, Pommeranians, Frisians and other Northern German tribes, but very little of the suave, melodious Austrian accent. The natives kept silent, letting the invaders talk. Indeed, most of the Public Service personnel, and many policemen, were German, and many of the stores and shops that had belonged to Jews or supporters of Chancellor Schuschnigg's Fatherland Front had been "acquired" by Teutons, who treated the native population as condescendingly as the haughtiest British colonial administrators would treat Bushmen.

On the famous Ringstrasse, at least one third of the shops were closed. Of those which were open, many carried the conspicuous sign: "Recently Reopened Under 'Clean Aryan Management.'" Almost every hotel and eating establishment displayed a sign reading: *Nur arische Gaeste erwuenscht*, "Only Aryan guests wanted." Apparently these signs did not usher in an era of prosperity.

Most of the swanky restaurants and hotels were three-fourths empty, except for a few Nazi officials and military officers, who hardly left any tips for the waiters. No English was heard, for Anglo-Saxon tourists were virtually nonexistent in Nazified Vienna; but "Heil Hitler!" was uttered constantly, and, as far as the Austrians were concerned, not with any buoyancy, but almost like a refrain of fear. Hitler's portrait was displayed in every window, and one of the finest shops of the city, formerly owned by a Jew, displayed a huge framed painting of Schickelgruber, captioned: "How Shalt Thou Find The Fuehrer? Not With Thy Mind But With The Strength Of Thy Head!"

—That appeal to the heart was ridiculous in the city where 80% of the population were against the Anschluss. Chancellor Schuschnigg had intended to expose to the world the falsehood of Hitler's assertion that the Austrians wanted to go *Heim ins Reich*, "back to Germany," by means of a plebiscite, for Schuschnigg and his advisers knew that at least seventy percent of Austria's total population would vote for him and against the Anschluss. Realizing that he would be defeated at the polls, Hitler prevented the plebiscite, forced Schuschnigg to abdicate, and ordered the Wehrmacht to occupy Austria.

I am sorry to say that the Austrians, as a rule, showed little of the magnificent spirit of moral resistance displayed by the Czechs, Frenchmen, Belgians, and other defeated nations. They grumbled to themselves while hailing Hitler, meekly swallowing the free goulash the Reichswehr treated them with. When the Nazi overlords forced the men into labor squads, detailed to work at the Reich's West Wall, when cream, butter, eggs and other food became scarce, and awful German ersatz replaced the quality fabrics in the shops, the stupid Austrians blamed their misfortune

A Former Viennese Surveys the Jewish Future in Austria

AUSTRIA—YESTERDAY, TODAY AND TOMORROW

By ALFRED WERNER

upon the Jews: *Z'wegen den Saujuden ham mer jetzt doe Saupreussen*, "because of the Jewish swine we now have the Prussian swine" they complained in their inimitable dialect. The average Austrian is ruled by sentiments and passions to a larger degree than, say, the average Prussian who thinks with cruel logic as a leader and obeys without grumbling as a follower. Austria's Little Man turned against the Jew because long before the Anschluss the lower clergy had incited him against the "Christ-killers." He disliked the outlandish appearance of the Jewish immigrant from Galicia just as he ridiculed the faulty accent of the "Boehm" (Bohemian) who settled in Vienna. The unemployed worker turned from Socialism to Nazism, because he saw some Jewish ladies parading their jewels in the street but failed to see the Jewish proletarian who lived in squalor in the Leopoldstadt and Brigittenau. The Austrians are less disciplined than their German neighbors, and many foreign observers agree that the Austrian civilians outdid the German civilians as far as maltreatment of the Jews was concerned.

I could tell dozens of stories, based on my own sad experiences, to prove that the Austrians did not have to learn the ABC of anti-Semitism from the Germans, but to escape the rebuke of being called biased, I shall quote a non-Jew, the journalist, G. E. R. Gedye, who covered the Anschluss for his newspapers. Gedye expressed his horror over the heartlessness, not of Austrian Nazi diehards, but of average Viennese:

"It is the heartless, grinning, soberly dressed crowds on the Graben, and the Kaertnerstrasse, the 'Strube's Little Man' class of Austria, the fluffy Viennese blondes fighting one another to get closer to the elevating spectacle of an ashen-faced Jewish surgeon on hands and

knees before a half-dozen young hooligans with Swastika armbands and dog-whips, that sticks in my mind. His delicate fingers, which must have made the swift and confident incisions that have saved the lives of many Viennese, held a scrubbing-brush. A stormtrooper was pouring some acid solution over the brush—and his fingers. Another sluiced the pavement from a bucket, taking care to drench the surgeon's striped trousers as he did so. And the Viennese—not uniformed Nazis or a raging mob, but the Viennese Little Man and his wife—just grinned approval at the glorious fun. That is the picture which I have somehow to reconcile with that of the soft-hearted, over-sentimental folk whom I thought I had got to know so well." (From "Betrayal in Central Europe.")

I would be an ingrate would I not state, in the same breath, that quite a few Austrians acted differently. Christian friends of mine helped me as much as they could while I prepared for my emigration, although it was dangerous to be known as a *Judengenosse* "friend of Jews." Several outstanding Christians preferred exile to collaboration with the Nazis, such as Vienna's Christian Socialist vice mayor, Ernst Karl Winter (he taught for some time at New York's New School of Social Research), the poet and dramatist, Franz Theodor Czokor, the composer, Ernst Krenek, the organizer of a movement for the combatting of anti-Semitism, Irene Harand, and others. Many labor leaders died in concentration camps, while others hid and carried on a relentless underground battle against the Nazis.

But there were many traitors, too. I do not talk of men of the type of Seyss-Inquart, whom Chancellor Schuschnigg made Minister of the Interior and who betrayed his former school-mate to Hitler, earning for himself the title of Reichsstatthalter of Austria. Seyss-Inquart at least did not claim to be a liberal, as did Cardinal Innitzer, who for many years posed as an anti-Nazi and ardent friend of the Jews (he recommended the Jews to rush to the baptismal font in order to improve their position under the clerical Dollfuss-Schuschnigg regime). Yet on March 12, 1938 the Cardinal ordered the pealing of all church bells to greet Hitler. This "spittle-licker" of the Nazis was instrumental

in the issuance of a proclamation, signed by him and all other Austrian archbishops and bishops, which asked the Austrian people to support the Greater Germany and its Fuehrer, "whose struggle against communism and for the power, honor, and unity of Germany corresponds to the Divine Providence." Innitzer, who once was on the best terms with several Viennese rabbis and Jewish civil leaders, did not move a finger to help the Jews after the Anschluss, thus differing completely from the high-ranking clergy of other countries, France, for instance, who aided the Jews as wholeheartedly as possible. Innitzer, who is also Vienna's archbishop, recently changed his attitude again, and is now telling everyone who wants—or doesn't want—to hear, that he never liked Hitlerism and was always an ardent anti-Nazi.

While the Austrians suffered considerably under the rule of the Hitlerites, who sucked the country dry, the fate of the Austrian Jews was infinitely more terrible. Before the Anschluss there lived about 180,000 citizens of the Jewish faith in Austria, more than 90% of whom resided in the capital of its vicinity.

(Small Jewish communities were to be found in the cities and villages of the Burgenland, and in the capitals of the Austrian Federal States, such as Graz, Linz and Salzburg. They were dissolved shortly after the Anschluss, all Jews streaming from the provinces to the capital). There were also a large number of converted Jews, half and quarter Jews, and Gentiles married to Jews, who would all be classed as "Jews" according to the Nuremberg laws.

When the German armies marched into Poland, there still remained in Austria 55,000 desperate and destitute Jews, the others having emigrated, committed suicide or perished in prisons and concentration camps. Needless to say, they were deprived of most of their property, after having lost their jobs (except those who worked in the offices of the Israelitische Kultusgemeinde). They were forbidden to appear in the streets after nightfall. They were forbidden to sit on park benches. They were forbidden to go to cafeterias or restaurants (not to mention theatres or movies). They were forced to abandon whatever apartments they still had in the more fashionable areas of the city and to live in the slums

JEWISH COMMUNITIES IN CZECHO-SLOVAKIA

THE surviving Jews of Prague have formed a committee to work out a plan for the revival of the Jewish community, one of the oldest Jewish settlements in Europe. Very few of the 40,000 Jews who lived in Prague before the Germans occupied the city have survived. The committee which was formed today is headed by Dr. Ernst Frischer, Jewish member of the Czechoslovakian National Council in London, who returned from England to Prague together with the government.

A large number of the surviving Jews in Prague are changing their names and dropping their religion in an attempt to assimilate themselves with the non-Jewish population. On the other hand, a number of Jews who had no interest in Jewish affairs before the war, are now strengthening their ties with nationalist Jews, in the hope that they may eventually be able to proceed to Palestine.

The ancient synagogue in Prague, where, according to legend, Der Hohe

Rabbi Low created the Golem in the 16th century, remains intact even though German troops made their last-ditch stand around the synagogue premises. A few windows of the synagogue building are broken and many bullet marks chipped the centuries-old gray walls. All other synagogues in Prague are intact. They were used by the Nazis as warehouses for confiscated Jewish furniture and have now been cleaned out and restored. Only the Vinohrady Synagogue is largely destroyed.

The Jewish community in Brno, largest in Moravia, resumed functioning. In Bratislava, a city of ancient Jewish tradition and the birthplace of the Chassidic movement, no Jewish institutions exist, since most of the Jews there and all Jewish institutions were wiped out by the pro-Nazi Slovakian government. The only historic monument of Jewish life in Bratislava that remains is a library of the Jewish community, containing 75,000 volumes.

only, without light or heat. Their radios were confiscated. Only the few Jewish doctors had telephones. They got ration cards, but they were allowed to shop only at certain places at certain hours in the afternoon, and they considered themselves fortunate if they got the leftovers the "Aryans" would not buy. Thus the handful of "rich" Jews (those who received pensions or donations from abroad) depended on the meager meals distributed by the Israelitische Kultus-gemeinde just as did the completely impoverished majority.

Since the fall of 1939, batches of Jews who seemed fit for labor (at least in the opinion of cruel Nazi physicians) were deported to the East, from where they never returned. The old and sick people were removed by "mercy killings," and the wave of suicides continued to rise, so that by mid-summer of 1942 only some 10,000 native Jews were left in Vienna.

How did the Viennese react to these mass-persecutions? In the spring of 1938, when "Field Marshall" Goering honored defeated Vienna with his presence, shouting in the huge Nordwestbahnhof, "Vienna must become German again—the Jews must go!" there were many Viennese who cheered him. Several years later, most Viennese seemed to have changed, if we can believe the reports of neutral visitors and the tales that came from underground sources. In any event, the report that United Press correspondent Joseph W. Griegg cabled from London, in November, 1943, is sad enough. Only occasionally, he wrote, a Jew would be seen in a Vienna street, "thin, underfed, ragged, with split shoes, always wearing sewed to the left breast pocket a big yellow Star of David, inscribed with the word *Jude*." The report, based on information that reached England through Austrian underground channels, also graphically described the deportation of our unfortunate brethren: "Jews are arrested at midnight or in the early morning hours. The green police trucks take them to an empty synagogue, used as a transit station, where there are tightly crowded rows of straw sacks for beds on the stone floor. Thence they are taken in cattle cars, or ancient unheated passenger coaches, to the ghettos of East Poland, Latvia or occupied Russia . . . Many die on the way

or after arrival." Significantly, the same source stated that the Austrians "who once accepted persecution of Jews with relative apathy, now are so horrified at the result that, despite the danger, they aid as far as they can the few left."

This last statement was likely based on truth, as seems to be a 1944 report that Austrian partisans had attacked trains carrying Hungarian Jews en route to labor camps in Austria and liberated the deportees. Regrettably, however, these acts of human sympathy occurred only long after the synagogues had been destroyed and many thousands Jews killed or expelled. As far as we know, the aid given by Austrians to their Jewish brethren never reached the proportions of the support given to Jews by the Partisans of Tito, or the Maquis in France. We did not learn of Austrian mass demonstrations against the deportation of Jews like those that were staged spontaneously by civilians at French and Belgian railway stations, nor of Austrian

Letter from a Soldier

By Ira Lipshutz, SK I/c

I HAVE seen faith in God, faith in mankind, and faith of an individual in himself. I pray that mankind shall sustain and bulwark the faith we have placed in it. So far it has given us cause to think that such faith may be misplaced. Recently some of us were discussing the woes and evils of our civilization. Many reasons were advanced for the distrust, fear and turmoil in the world today. I was worriedly unimpressed by my contribution, or lack of contribution to the conversation, and thereupon resolved to formulate an opinion which I honestly and sincerely believed. After thinking about it ethnically, politically, and always selfishly, I suddenly realized that the solution was to be found in the spiritual good of man and nowhere else. It may have taken me too long to realize what wiser men have known throughout the ages. I give you my conclusions, hoping you may see some merit in them:

"This is inevitable—the end of faith is the end of man. In faith man lives in justice unto himself and in peace with his neighbors. To forsake faith is to forsake God, and God forsaken causes great afflictions. Have faith—believe in it, act on it, live with it."

civilians wearing armlets with the Star of David, as in Holland. Some kind-hearted Christians may have gone out of their way to aid Jewish friends, but the majority of the population, if asked today why they did not try to save the Jews, would answer, indignantly: "Am I my brother's keeper?"

At the time of this writing—mid-June, 1945—we do not have the exact figure of the number of Jews now on Austrian soil. It will take some time before we have this information, for Jews who hid themselves during the Nazi era are turning up constantly, and streams of refugees, liberated from the horror camps in Czechoslovakia, or from other regions, are pouring into Austria. In Vienna, which is occupied by the Russians, only about 3,000 native Jews (including half-Jews who now declare themselves members of the Jewish community) seem to be left. According to a broadcast by the Moscow-sponsored Viennese radio, the Soviet military authorities permitted the establishment of Vienna committees to represent national minorities, including Hungarians, Czechs, Slovaks, and Jews. The Jewish committee has opened an office in the building which formerly housed the Viennese *kehillah* (Jewish Community Council) and began the registration of the Jewish survivors.

Then there are thousands of liberated Jewish Hungarian slave workers—supposed to be as many as 20,000—in Vienna. They prepared for a Thanksgiving Service at the site of the Leopold Street Synagogue. Of the many stories circulated about the resuscitation of Jewish life in Vienna a few are rather interesting. Jewish soldiers of the Red Army are said to have visited Herzl's grave in Doebbling cemetery and deposited a wreath of flowers. (The fact that it is not usual among Jews to place flowers on graves does not necessarily imply that the report was fabricated). The anti-Nazis are hunting for Hitlerites, and the Jews, and people of Jewish descent still wear their Shield of David arm bands in order to be perfectly safe in this turmoil. Frightened Nazis are turning over property, stolen from Jews, to the Jewish *kehillah*, or try to get rid of shops or real estate, criminally acquired from Jews. Little is known about the physi-

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Mech'ke're Avot, Ethics of the Fathers, with a Commentary, by Rabbi Jacob Levinson.

ONE of the Talmudic tractates, which has had the greatest influence in moulding the character and the life of the Jew throughout the ages, is *Avot*. So popular has it become that it was incorporated in the Prayer Book, and even the uninitiated in the study of Mishna or Gemara became familiar with those priceless ethical gems found in the chapters which became known as the Ethics of the Fathers.

Rabbi Jacob Levinson, our distinguished neighbor, and beloved Rabbi of Congregation Chovevei Torah, published a valuable commentary to these ethical teachings in 1915. The book was then hailed by Rabbinic scholars throughout the world as an important contribution, a better understanding of the deeper meanings of these precepts. The volume has long been out of print, and now the author has published a new and much enlarged edition. Much new material has been incorporated, and Rabbi Levinson gives us the results of added research which he has made both in *Halachah*, or legal interpretations, as well as in *Hagaddah*, the folklore of Jewish wisdom. Rabbi Levinson had adopted the historic approach in his study of each of the teachings. He gives you the historical background of every Rabbi who produced these jewels of wisdom, so that we get to understand the intent of the author, and can better appreciate their relevance to our day. A fine analysis of the Jewish concept of ethics forms a major part of the Introduction, and should be read by all who want to know the great contribution which Judaism has made in that important field.

The author writes in a beautiful and classic Hebrew.

* * *

"Jewish Feasts and Fasts,"
by Julius H. Greenstone.

THIS volume is a beautiful and fitting indication of the esteem in which the author is held by his many students and admirers. Dr. Greenstone recently celebrated his seventieth birthday, and his disciples and friends have published this collection of his writings, to mark and to honor this event.

NEW BOOKS

Reviewed by
Rabbi Israel H. Levinthal

The essays included in this volume are taken from the weekly column which Dr. Greenstone has conducted for many years as Contributor Editor of the *Jewish Exponent* in Philadelphia, under the title, "About Men and Things," and deal with the general theme of Jewish feast days and fast days. But these are not just explanatory essays in the usual sense of the term. The author discusses phases and characteristics of these days which are not generally known. He gives interesting side-lights on historical background of these festive and solemn events which the days commemorate, and he delights to discuss features of the holiday observances which are usually ignored in all popular presentations of religious rites. Thus, in the chapter on Yom Kippur, he has a fascinating study on the now almost forgotten custom of Kapparot, and in the chapter on Rosh Hashonah, an interesting account of the origin and meaning of the custom of Tashlich. So, too, there is a most interesting account of the Temple Service on the Day of Atonement, as well as a very important essay on "Kneeling During Prayer." To further show the author's skill in penetrating the oddities of the ancient celebrations, there is the very delightful essay on "Matchmaking on Yom Kippur." In his studies of every holiday and fast day, Dr. Greenstone gives us most useful as well as most interesting facts, which, if better known and understood, would lend more strength to our observance of these days and to our appreciation of their real significance.

* * *

"Sabbath—The Day of Delight," by Abraham E. Millgram. *The Jewish Publication Society of America.*

THE Jewish Publication Society of America is deserving of a hearty K'yasher Ko'ach for publishing such a useful and much needed volume, and the author, Rabbi Millgram, is to be congratulated upon the excellent job he has performed in presenting the theme in such an interesting and well-planned manner.

Every thoughtful Jew knows how much the Sabbath has meant for the preservation of Jewish life, and what danger faces the entire religious structure of Jewish life in America with the gradual weakening of Sabbath observance. The author's purpose in this book was to revive a love for the Sabbath, to show us how and why it brought joy to the Jew and how the Sabbath can once more become a day of delight to the Jew.

The volume is divided into several parts. The first deals with the Sabbath in Practice, and gives a detailed description of all the customs and observances in the home and in the Synagogue. There is a collection of delightful Sabbath stories to tell to children, poems on the theme of the Sabbath, a chapter on Sabbath humor collected from our rich literature, a chapter dealing with the laws of the Sabbath, the Hebrew as well as English texts and music of the Kiddush, the Grace after meals, and the Sabbath Table Songs.

The second part of the book deals with the Sabbath in Literature, Art and Music, and is a splendid anthology of the best that was written on the theme of the Sabbath in the Bible, in Judaeo-Hellenistic literature, in the Talmud and Midrash and in medieval and modern Jewish literature.

The third part discusses the Sabbath in History, in which we are told of the origin and development of the Sabbath, the Jewish Sabbath and the Christian Sunday, and gives a description of Sabbath observance in the far-flung Jewish communities. There is a fine music supplement, and a number of beautiful illustrations add to the value of the volume.

This book fills a great need in our Jewish life. It will undoubtedly help to restore Sabbath observance in a very meaningful way. It is a book that should be in the home of every intelligent Jew, and should be read and re-read by parents and children, by all who desire to experience the *Oneg Shabbat*, the delight which the Sabbath can bring to us.

THE eight men in the Seventy-ninth Congress are of widely different backgrounds, interests—and merits. They have in common the fact that all are Democrats, representing districts in cities where there is a heavy concentration of Jews. Five are from New York, one from Chicago, one from Hartford, and one from Allegheny County, Pennsylvania, which includes the city of McKeesport.

ADOLPH J. SABATH

Dean of the House, with a record of thirty-nine years of continuous service, is white-haired, white-mustached Adolph J. Sabath of Illinois, who was seventy-nine this month. Straight-backed, dignified, Sabath is chairman of the very powerful Rules Committee without whose consent no legislation can come up on the floor for consideration. He is quietly effective, makes little noise, gets things done, and is highly regarded by Jewish and non-Jewish groups because of an impressive and solid record of liberal legislation.

Born in Czechoslovakia the year Lincoln was assassinated, Sabath migrated to the United States alone at fifteen and arrived in Chicago with \$1.35 in his pocket. He subsequently brought over his parents and his five brothers. Working as a salesman in a department store, he studied law at night at the Chicago College of Law and Lake Forest University and was active in Czech and political organizations. Before the turn of the last century, he had become a power in Chicago political circles. He served in the city council, as Justice of the Peace, and as Police Magistrate. As judge he advocated and helped establish a juvenile court and the parole system for first offenders.

Judge Sabath fathered workmen's compensation legislation, and the parcel post and postal savings act was adopted largely because of his efforts. He championed the rights of the immigrant on the Immigration Committee for twenty-four years, was never chairman because the Republican Party was in ascendancy when he was eligible, and finally gave up that assignment for a position on the Rules Committee he now heads.

He is ordinarily so restrained that

* Through Jewish Telegraphic Agency.

WHO'S JEWISH IN CONGRESS

when he does get aroused it causes considerable attention—as it did last session when he became incensed at anti-Semitic remarks by Rep. John Rankin of Mississippi.

Sabath married late in life to May Ruth Furst. He has no children.

* * *

SOL BLOOM

Sol Bloom, who spent his boyhood in the slums of San Francisco, is going back to the Golden Gate City to represent the United States at the United Nations Conference.

Born seventy-five years ago in a little town in Illinois of Polish immigrant parents, he worked in a brush factory in San Francisco at eight, sold programs in a theater at night and acted kid parts. When he was twenty-two, having risen to treasurer of the Alcazar Theater at sixteen, he decided to see the world. He got as far as Chicago, where the World's Columbian Exposition was about to open. He found construction of the amusement area was behind schedule, took a hand, and won a diamond medal for his successful efforts. He gave the world the "Hootchy-Kootchy" when, as barker for Little Egypt, the pioneer muscle-dancer, he hummed to advertise his wares.

From there, Bloom took up music publishing in a similarly spectacular and successful fashion, moved his enterprises to New York and opened a chain of phonograph stores. Then he drifted back to construction, building some of the most famous of the New York theaters. He knew the great and the near great of the theatrical and New York political world. It was not surprising that Tammany boss Charles F. Murphy should ask him to run for Congress in 1922. The fact that he won in a normally Republican district was a surprise; the race was so close that his election was contested and it was only after a year-long lapse that he was seated.

He was just another congressman among 485 until Coolidge appointed a commission to celebrate the 200th Anniversary of George Washington's birth-

By MURIEL LEVIN*

day. Bloom used showman tactics to make the country conscious of the founding father—and Sol Bloom. When it came to the 150th Anniversary of the Constitution, he was the logical man to take over.

At the death of Rep. Sam McReynolds in 1939, Bloom moved up to the chairmanship of the House Foreign Affairs Committee. For the last six years, his small body clothed in striped pants and morning coat, he has officially greeted kings and queens, presidents and foreign ministers. He has piloted through the House neutrality legislation, lend-lease, declaration of war, authorization of U. S. participation in UNRRA, and support of international cooperation. The unanimity with which his committee has acted during this crisis is considered a direct result of his political astuteness.

Widowed by the death of talented Evelyn Hechheimer in 1941, Bloom lives with his daughter Vera. He likes good food, has had the same cook for years, and brings lunch to the office to avoid upsetting his stomach. He smokes special cigars and enjoys good wines and liquors. He spices his conversation with occasional Yiddish expressions, calls himself a lifetime Zionist, likes appreciation from Jewish groups. Despite his theatrical background, he believes more can be accomplished by quiet manipulation than by loud demands and he acts accordingly—some of the time.

* * *

SAMUEL DICKSTEIN

Another of the Congressional veterans is sixty-year-old Samuel Dickstein, a product of New York's East Side. An early disciple of Tammany Hall, he studied law as a political stepping stone, and was active in local political organizations. He went from the Board of Aldermen, to the New York State Assembly, and in 1922 successfully opposed Socialist Meyer London as Fusion candidate for congress.

Consciously a Jew throughout his Congressional life, Dickstein fought for

special laws to protect Kosher food buyers, and a Sabbath law to permit shopkeepers to close on Saturday and remain open on Sunday. He constantly speaks on the floor and introduces legislation in behalf of the Jews. As chairman of the Immigration and Naturalization Committee, he has been able to block attempts to push through more stringent immigration measures. How much longer he will be able to stem the tide is a question. He has been able to accomplish little in the way of constructive legislation, though he did help pass the amendment of the Chinese Exclusion Act, which shamefully discriminated against the Chinese on the basis of race. In that instance, however, he had strong support from the Roosevelt Administration; in other liberal immigration legislation, he is opposed by the strongly anti-immigration tenor of his committee and the House as a whole.

A few years after Hitler came to power, Dickstein used his committee position to appoint a special subcommittee to investigate the nefarious Nazi propaganda in the United States, thus laying the groundwork in uncovering Nazi activities here. Unfortunately, from it emerged the Dies Committee on Un-American Activities to prove that Gestapo techniques, in whatever interest they are originally employed, eventually turn on democracy itself.

Dickstein was only four when his mother brought him from Vilna to join his father in America, but because Yiddish was spoken in the house and in his neighborhood, he still has a slight foreign intonation. He usually gets too excited to be effective as a speaker. Short, physically fit, he takes pride in being immaculately dressed. He is married to Esther Trevers, the attractive girl who was his secretary when he first came to Washington. His daughter Marlene is now eleven.

* * *

EMANUEL CELLER

Brooklyn's Emanuel Celler, also in Congress since 1922, has fought sincerely, intensely, noisily for dozens of good and just causes ranging from "Down with Franco" to "More Becoming Uniforms for WACS." He has introduced a measure to give Eastern Hemisphere Indians an immigration quota, a

WHEN YOU'RE ASKED TO DEFINE "JEWISH COMMONWEALTH"

THE *Palestine Post* recently published a letter by a non-Jewish correspondent stating that all non-Jews in Palestine and the British public would welcome a clear statement of proposals of the Jewish people on the following matters:

(1) The status of non-Jewish citizens in a Jewish Commonwealth; what laws they would be subject to, and who would administer them.

(2) What guarantee would be given regarding the protection of property or land, the right to trade and to carry on personal and religious routine without hindrance.

(3) What representation there would be of non-Jewish citizens in the Government.

(4) The status and rights of fellahin and bedouin, particularly in the extensive Arab areas in the South.

(5) What guarantee would be given to the Christian and Moslem world for proper freedom and facilities for visitors and pilgrims from other countries.

The following reply, published in the same issue of the paper, was given by Dr. Leo Kohn, Political Secretary of the Jewish Agency:

"A Jewish Commonwealth is not conceived as an exclusively Jewish policy. It is realized that a considerable section of the population will not be Jewish by race or religion. The Commonwealth is to be designated as Jewish because it is intended to be the National Home of the Jewish people and to that end it will be open to any Jew desirous of settling in Palestine, the latter function being indeed its principal *raison d'être*. Without entering at the present stage into a complete exposition of the contemplated Jewish Commonwealth, the following may be answered to the above-quoted specific questions:

"(1) The status of non-Jews would

be exactly the same as that of Jewish citizens; all would be subject to identical laws to be administered by a democratically elected Government. Furthermore, wide measures of local self-government are envisaged in urban, semi-urban and rural areas. In addition, Moslems and Christians would enjoy full communal autonomy as regards the management of their religious, educational and social institutions.

"(2) A guarantee for the protection of the above-mentioned rights, the same as that ensuring the rights of Jewish citizens, viz. the law of the country, would be enacted by legislature to be administered by a Government representative of, and responsible to, all citizens.

"(3) All citizens, without distinction of race or creed, would enjoy adult suffrage and be entitled to representation on legislative executive bodies, non-Jews being eligible for Ministerial office. No citizen would be as a disadvantage as a candidate for public employment by reason of his race or religion.

"(4) Fellahin and bedouin are to enjoy the same status and rights as other citizens and they would also benefit from local self-government.

"(5) Religious rights of non-Jewish residents, visitors and pilgrims would be safeguarded by constitutional guarantees relating particularly to the freedom of worship, maintenance of religious and charitable institutions, family law and personal status, and the protection of places of worship and pious foundations. The Moslem Holy Places will be administered by Moslems and the Christian Holy Places by Christians. The existing religious courts of the Moslems and of several Christian communities would continue to exercise the same jurisdiction as now."

bill for mustering-out pay for merchant seamen, and a repeal of the Silver Purchase Acts. Important among the legislation he has pushed through is the Celler Act setting up foreign trade zones, the

"free ports" which have proved such a boom to international commerce. As ranking member of the House Judiciary Committee, next in line for the chairmanship, he is head of a subcommittee

now considering bills to give the franchise to the District of Columbia.

Celler is a medium-sized round man with a mild soft voice, is a descendant of Germans who fled here after the failure of the 1848 revolution. A graduate of Columbia College and Columbia Law School, he has a tremendous library of works on history and government, plays both the violin and piano, works hard at keeping well informed. He has two daughters, one of whom is attending Brooklyn College, and a grandchild.

* * *

HERMAN P. KOPPLEMAN

The Congressional career of Herman P. Koppleman is of the checker-board variety. From 1932-38, he served consecutively, but every other term since then the people of Hartford have elected his opponent. On the alternate two years he has been "enjoying the luxury of laziness," paying close attention to his wholesale newspaper and magazine distribution business (the second largest in New England), and plotting to get re-elected the next time.

Koppleman entered politics in his early teens. He was elected at the age of twenty-two to the Hartford City Council and a few years later to the Board of Aldermen. Then he went on to both the House and Senate of the Connecticut legislature. In Congress, he has worked for the welfare of the people of his city, sponsoring legislation for the Connecticut tobacco farmers and the victims of the floods in that area. In addition, he has the pen with which President Roosevelt signed his Veterans Reimbursement Act providing payment to veterans in emergency cases. Now he's been treated all right, he says; he's been put on the important Appropriations Committee, and is New England representative on the Democratic Steering Committee, which plots the party's legislative tactics.

Brought from Russia at the age of two, Koppleman attended Hartford public and high schools. Both he and his wife, Adeline Greenstein, have been active in community Jewish affairs. She was one of the founders of the Hartford chapter of Hadassah; he was elected to the first American Jewish Congress in 1919. At present he is vice-president of the United Synagogue of America.

He is a very tall, thin-faced, large-nosed man of sixty-five, with small, bird-like eyes, a brusque blunt manner and a habit of getting right to the point. He says he has never taken a drink in his life, phenomenal for anyone who has been in politics for forty-five years, but he makes up for it by smoking cigars furiously.

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SAMUEL A. WEISS

Although he is only forty-two, Samuel A. Weiss has just been returned for his third term in Congress. Weiss was a football player at Duquesne University and he has maintained his interest in the sport throughout the years. Even now he is a member of the Eastern Inter-collegiate Football Officials Association, and continues to referee high school and college football games. He talks and lectures on the value of collegiate sports, and appears to be proudest of the fact that he was referee in the National Professional Football League during 1942 and 1943.

Weiss even looks like an ex-football player. He is a broad-shouldered man with short limbs, a powerfully-developed chest, sleek black hair and dark eyes. Married to Jeannette Hoffman in 1930, he is the father of a nine-year-old daughter and a six-year-old son.

He was born in Krotowocz, Poland; brought to Glassport, Pennsylvania the next year. After Duquesne Law School he practised law in Pennsylvania. At thirty-four went to the State Legislature for two terms, then came to Washington. He has been serving on the Post Office and Post Roads Committee, and in the Seventy-eighth Congress he was chairman of a special subcommittee on the Lynch bill to bar from the mails racial and religious defamations. The bill was pigeon-holed after the American Civil Liberties Union voiced opposition.

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LEO F. RAYFIEL

Leo F. Rayfiel, elected for his first term from Brooklyn's newly created fourteenth district, inherited his interest in politics from his father. Hyman Rayfiel, now eighty-two, was justice of the

Court of Special Sessions, from which he retired in 1936. Just a few years later, Leo decided to carry on the family tradition. He ran for New York State Assembly and served three years.

With two sons in the service, Rayfiel's chief interest in Congress, aside from getting the war won quickly, is to draft legislation which will "restore to normalcy the economic lives of all the people who have been in the military services or who have had jobs or businesses affected by the war." He will get a chance on the World War Veterans Committee, to which he has been assigned, along with the Civil Service and Patents Committees.

Over six feet tall, dark-haired, well built, Rayfiel at fifty-seven has a ready wit and a pleasant, cultured voice. He admits he is no voracious reader, but keeping up with his three dynamic sons has kept him alert. He is Brooklyn born and bred, went to Brooklyn and New York law schools, married Flora Marks twenty-nine years ago.

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BENJAMIN J. RABIN

The political novice is Benjamin J. Rabin, who is holding his first elective job. Thus far he has taken his responsibilities as congressman seriously. A veteran of World War I, Rabin received his law degree from New York University in 1919, has been practising in New York. In 1934 he was appointed to a legislative investigating committee and then made chairman of the New York State Mortgage Commission by Governor Herbert H. Lehman.

The Bronx's freshman representative is a medium-sized, plump man in his late forties, black-browed, round-faced. He was born in Rochester, New York, but his family moved to New York City in 1900. He is married to Syd Sobol, has no children, used to be interested in agriculture, thinks some day he will be a city farmer. He has been very active in Jewish organizations, particularly the Joint Distribution Committee, as a member of the board of directors and the national council. His present Congressional committee assignment is International and Foreign Commerce, which he considers the "lifeblood of economic effort."

"MORRIS, did you hear me? Morris!"
 "Sure, I'm getting up, Ma. In a minute."

Morris lay in bed a while longer. He was looking at the torn part of the window shade and thinking, if only this were the year 2000, and *he* was waking up in a new world like Bellamy's hero. Gee, it would be swell. What do you want to go to work for, they'd say. Our machines are so good, it takes only a few hundred volunteers to turn out all the goods the country needs. You can stay in bed longer. You can get breakfast in the community kitchen at any hour. Sure. You can spend the whole day in the library.

Ma came in again.

"Morris, are you getting up, or aren't you? You want to be late? You want to lose your job? And who will buy you a winter coat when you go back to school? Maybe you think we are millionaires?"

"Aw, Ma, I'm getting up. I won't be late."

"It reads half the night, and in the morning it can't open its eyes. And who pays the electric bills? You? With your eight dollars a week?"

Morris had sat up till nearly one o'clock to finish Edward Bellamy's prophetic "Looking Backward." For a long time he had not been able to fall asleep for all the pictures rolling through his mind. And now he was still living in the year 2000; and the real world was strange and ludicrous. He washed and dressed automatically, chuckling over the paper clothes Americans of the year 2000 had learned to wear.

They complained that he wasn't listening.

"Sure, I heard," he murmured. "You said it was a fresh box of corn flakes and I should take more milk."

Ma snorted and Grandma laughed.

"Five minutes ago I said that," Ma informed him. "Do you want sandwiches? That's what I asked."

"No, Ma, I'll eat in the Automat. I don't spend more than twenty cents."

"Miser! Why don't you spend a quarter? On pamphlets and dues he throws away money, but on lunch he wants to save."

It always made Morris uncomfortable to sing the line, "Arise, ye prisoners of

starvation." He would think of his mother's meals.

"Twenty cents is enough for lunch," he said.

Grandma came and stood beside him as he was finishing his roll. "Morrisel," she pleaded, "is the Yuddamat a kosher restaurant?"

Ma waved impatiently. "This is America; this is not the old country."

Morris stood up. Next to Grandma he could feel tall.

"How many times do I have to tell you?" he smiled. "Religion is the opiate of the people. —Ma, where's my jacket?"

"Here," she sighed. "It's going to be another hot day." She watched her son lovingly as he combed his straight brown hair without a glance into the mirror. Suddenly she noticed something.

"Morris! What is sticking out of your pocket? Tell me this minute, what are you taking to the office?"

"I'll be late, Ma. Let me go."

She whisked the pamphlet out of his pocket.

"His job he wants to lose—my revolutionary hero! Giving out pamphlets in the office. His mother should kill herself to buy him a winter coat, and he should be a martyr. I spit on such martyrs!"

"Gee whiz, Ma, I'm not going to sell any pamphlets. I just got one I want to read."

"You can stand on your head and you won't get it. I will not let you go to work with dynamite in your pockets."

And Morris didn't, though he had been looking forward to reading "The Dream of Gene Debs" as soon as he had finished the Bellamy book. It was all about a general strike, one of the comrades down at the R. Y. L. meeting had told him.

"Good-bye," he said sourly.

But he couldn't leave just yet: Grandma, tying her kerchief tighter under her neck, was waiting to speak with him at the door.

"Morrisel, father mine," she put her

WHEN OUR HEARTS WERE YOUNG AND BURNING

By JOAN KINNER

hand up toward his shoulder, "promise your grandmother you won't eat pig for lunch. The Highest will surely punish you for such a sin."

"Aw, Grandma," he teased, "you don't know how wonderful ham tastes." As he ran out past her, he heard her urging the Highest to send fire and darkness and fear upon this sinful world.

He ran faster to the corner, and thanked the Highest for the red light. If he had missed that trolley car, he might not catch the last train that would get him in on time. J & S was the kind of place where everybody looked up in surprise if you came in two minutes after nine and where nobody went to wash up till after six. Just slaves, Morris thought, but he was more servile than any of them.

"Oh yes, I like the work," he would say with a blush when Mr. J asked him about it. "I hope I can come back next summer, too. Sure, I'm learning fast."

To a more active boy of his age the job would have been deadly. All day long Morris stood in front of the shipping desk checking pink order slips. He was rather glad the work wasn't more interesting. His mind was free to think, and Morris was doing more thinking than ever before in his life. His whole outlook had suddenly changed last spring when he joined the Revolutionary Youth League. When he wasn't planning programs for the R. Y. L., he was picturing life under the Cooperative Commonwealth. The organization would have elected him treasurer if he had been a member the required six months. Instead, they had put him on the educational committee, and even Morris had to admit he worked harder than the chairman. Ted spent his time on the beach all day, and he'd come late to meetings, often with no program prepared. After adjournment, instead of calling the committee together, Ted

would dance with the girls and then wind up in the ice-cream parlor, while Morris put up reading lists on the bulletin board and changed the news clippings.

Morris had even tried to organize a debate on the closed shop, but they all said it was too hot these days. "Wait till after the summer." Next he had suggested book reviews, but nobody prepared one except Morris, and he had squirmed through a sweating, stuttering half-hour while the girls fidgeted and giggled. Ted just winked at them.

Just let them ask Morris to review "Looking Backward"—just let them. He couldn't see why the girls came down to the R. Y. L. anyhow. They were almost as bad as the ones who worked here. Lipstick, tabloids, gossip and movies. Catch anybody ever organizing the girls in *this* place into a union. All they wanted was to get married. And Miss Gold, Mr. J's secretary, thought it was so clever when she said, "Why're you blushing, Morris?" And the way the stupid things bothered him about "living a secret life," just because he went to the Fifth Avenue Automat for lunch instead of the Forty-second.

Once Morris had brought lunch from home but he wouldn't do it again. Ma made such thick sandwiches that he couldn't bite into them without scattering debris all over the desk. Then, too, Becky, the folder, brought her lunch from home and Morris didn't know what to say to her. She had a loud laugh, her hair was oily, and when she raised her arms you could see big green stains on her brown dress. Becky was like a relative.

So after the first week on the job Morris lunched alone, with an open book propped against the sugar and ketchup.

Once the shipping clerk, Smithson, had found him thus.

"Mind if I join you?" he asked, and set down his ham salad and iced tea. "Had to get something for my wife at the Five and Ten," he explained when he returned with napkin and silver. "Notice you read a lot," he chatted on. "Always wished I could pick up a good book. What I mean is a serious book and go right through to the end. Ones I see you lugging around would put me to sleep. What I mean is, too deep for me. Going back to school, do you think?

That's the stuff, kid. I always did say, education pays."

Morris's mounting intellectual superiority had fallen to zero when he noticed with what ease and precision Smithson handled his food. When Morris tried to speak, chopped liver bits came out between his gums and lips and at the sides of his mouth. He hadn't tried to finish his sandwich that day. "Excuse me," he got up suddenly, "I have an awful headache."

UTOPIA

By ORIAN De PLEDGE

I DREAMT that Moses met me in the field,

His massive brow serene, his eyes intent
Upon the blossoming heavens that revealed

The glory of a million suns that bent
Their lambent lances toward our tiny globe;

Especially, where we breathless stood,
there came

The beauty with which heavenly fingers
probe

Our little souls and hearts like naked
flame.

Here, Moses told me truths of such
moment,

Of other worlds, of other suns and moons
Where life Utopian could always be
spent,

Where music of the spheres lent mellow
tunes

To every kindly act and golden deed
That bore the fertile, never sterile seed.

— Reprinted from *The Jewish Forum*

Smithson had suggested a doctor: it looked like fever to him.

"Oh no, all I need is some air." And Morris had gone to Bryant Park to cool off, hating his mother for never having taught him table manners, irked with Smithson for having intruded.

Morris didn't want to make friends with anyone at J. & S. If Mr. J. left for a minute, the whole stock room became alive with buzzing and movement. Willie, the checker, would skate over between the racks and make a wise-crack about the boss, but Morris paid no at-

tention. His mind was busy turning over the problem of social change. Would it be by a majority vote of Congress? A war with the capitalist class? Or a general strike? How he wished his mother had let him take the Jack London pamphlet this morning. Well he'd read it right after supper.

"Six o'clock," said Smithson, and the pleasant afternoon was over.

Evenings Morris went home the long way to save a nickel. He would get out at Canal Street with a transfer, and walk along beside the candy stands thinking what a bargain three nickel Love Nests for ten cents was. This evening he suddenly realized, there was a bigger mob than ever. He discovered that nobody was accepting transfers and the gate to the station was closed. Some passengers were sore and others were laughing, but no one seemed to know what had caused the jam.

It was hot under the low ceiling and suddenly most of the lights went out. More and more passengers came pushing down from the street.

"Ain't the Broadway Brooklyn running?" they asked.

"Dirty nerve," said one man, "now it'll cost me another nickel to get back on the Brighton train."

"You couldn't get back there if you tried, brother," said a voice high on the stairs. "The street's too jammed now."

The jostling was continuous; the smell was awful. Finally a big fat man not in conductor's uniform got upon a stand near the gate and held his arms out sideways.

"Friends," he bellowed, ignoring the laughter that followed his greeting. His voice boomed up to the crowd in the street, but not the words, there was so much confusion.

"Trains ain't running," Morris heard one man say. "No, I didn't catch it, don't know why, but he didn't know how long it would be before they could run."

"You mean how long before they get scabs," Morris muttered. Like everyone else he tore up his transfer and pushed his way upstairs.

Canal Street was in commotion. Even at the height of the rush hour there was never such a mob as now. Taxis were doing a good business; four or five per-

[Continued on page 22]

NEWS OF THE MONTH

THERE is no ground for the pessimism prevailing among Palestine Jews concerning the future of the country, Dr. James G. Heller, president of the United Palestine Appeal of the United States, declared in Jerusalem.

Dr. Heller, who is visiting there, said that all reports reaching Zionist leaders—but which cannot be revealed—indicate that a solution of the Palestine problem favorable to the Jews is in the offing. The decision might be postponed owing to the complicated situation in the world, he added, but “we must have a little patience, because not a single one of the factors concerned has changed its mind concerning Palestine.”

The United States Government, Dr. Heller said, favors the Jewish cause and will do everything possible in accord with the British Government, but the present world situation, especially in the Levant, calls for caution on all sides. When Dr. Weizmann recently submitted a demand for creation of a Jewish state to Prime Minister Churchill, he was aware that the majority of U. S. Jewry back the Biltmore Declaration, which calls for immediate creation of a Jewish Commonwealth, the UPA head asserted.

Dr. Heller disclosed that he plans to remain in Palestine for about three months in order to make a thorough investigation of conditions there and a study of financial measures necessary to further develop the country. Referring to the situation within the Zionist organization, he said that a world Zionist congress was certainly desirable, but would not be possible for at least a year.

☆

BUILDINGS of an ancient city called Beth Yerbach, which was, apparently, a prosperous market town of Palestine about 2,500 years ago, have been uncovered on the southwestern shore of the Sea of Galilee in northern Palestine.

☆

AT a point where the boundaries of Italy, Austria and Yugoslavia meet, the Jewish Brigade group, which fought its way up through Italy, is now assigned to

duty at the edge of what was once Hitler's Reich.

If the pledges made some time ago by the British are carried out, these men will eventually have a hand in the actual occupation of German territory.

“Ever since we volunteered,” a Palestine major remarked, “we’ve been anticipating entering Germany with the victorious Allied armies. It will be an historic occasion. Though victory has arrived we aren’t in Germany yet. But when we do get there, it will be a kind of symbolic justice that the world will applaud. For many of us it will also be a chance to return to our original homeland.”

Meanwhile, the Brigade is strung along the 100-mile road from Udine, Italy, to the Austrian frontier, helping with other Eighth Army units and the American Tenth to maintain a section of the supply route to the occupation forces in Austria. As you drive along you see them stringing telephone wires, rebuilding blown-up bridges, or filling in bomb craters in the roads. A sizeable group of German prisoners of war are working under their direction.

One Palestinian company has charge of a prisoner-of-war hospital at Tarvisio which houses 245 patients. Among these are tough Nazi paratroopers who were wounded by the Palestinian group at the time of the breakthrough across Senio early in April. In a chastened mood, they cause their Jewish captors and guards no trouble now.

☆

THE French Government has issued a decree voiding all transactions consummated during the German occupation with the consent of the owners if the enemy directly or indirectly acquired property rights belonging to French individuals or corporations in France or abroad.

Many ostensibly legal sales were made during the occupation by Jews and other persons who knew that if they did not dispose of their property it would be taken from them eventually by the au-

thorities. Up to now the government had indicated some reluctance to voiding such transactions.

☆

DURING a demonstration in Tel Aviv demanding the opening of Palestine to surviving Jews from Europe and the cancellation of the White Paper, a “leaflet bomb” exploded showering the demonstrators with broadsides signed by the Irgun Zvai Lemui, Jewish terrorist group, declaring that Irgun members tried several times to blast the Mosul oil pipe-line which terminates in Haifa, in retaliation for British policy with regard to the Jews in Palestine. Similar bombs exploded during the evening in Jerusalem.

☆

IN London, a warning that “there will be a lot of trouble” if the British Government does not withdraw the White Paper and open the doors of Palestine to Jewish immigration was sounded by David Ben-Gurion, chairman of the executive of the Jewish Agency, addressing a national conference of the Laborite-Zionists.

Emphasizing that Palestine today is a matter of life and death for Jews Ben-Gurion declared: “Of course, we know that the British Government has power to impose any policy it wants. But no power will subdue the Jewish soul. We still believe in human conscience, but our main hope is self-reliance. At this stage,” he continued, “we would like others to know that we shall not submit to imposition of the White Paper. If its designs are fully carried out, there will be a lot of trouble.”

☆

Swiss newspapers carry a report from Berlin that about 6,000 Jews are in the Reich capital and more are returning. The report is attributed to the Russian-appointed Berlin mayor, Arthur Werner, a 68-year-old German educator.

Reports reaching here from Germany reveal that 1,800 Polish and Hungarian Jews are at present in a camp near Garmisch-Partenkirchen, living under “very difficult conditions,” lacking food, clothing and medicine.

Other reports state that 203 Polish Jews from the Dachau concentration camp are living under similar conditions in a camp near Bachberg. Similar reports have reached Jewish organizations

in Geneva concerning the situation of liberated Jewish internees in various camps in Germany located near the Swiss frontier. All these survivors are in urgent need of food and clothing.

☆

THE Mexican Foreign Office attempted to modify the recent decree barring immigrants from many liberal professions before it was promulgated. A Foreign Office spokesman said that Foreign Minister Ezequiel Padilla considered the decree "deplorably nationalistic," and was displeased that Mexico had adopted "this type of chauvinistic legislation."

The section affecting immigrants was only a small part of the law. Most of its provisions are aimed at cleaning up the professions, which are allegedly ridden with persons practicing without proper degrees and licenses.

☆

EASING of present restrictions so as to allow residents of the Fort Ontario refugee shelter to leave the camp for designated periods in the custody of private relief agencies was urged by War Refugee Board Director William O'Dwyer. This recommendation, Mr. O'Dwyer revealed, has already been submitted to the Department of the Interior of which the War Relocation Authority, which operates the shelter, is an agency.

☆

THE assistant manager of the Alliance Israelite Francaise in Damascus was killed during the recent disturbances there.

Several Jews were wounded during the battle between Syrian and French forces.

☆

MORE than 18,000 people have died in Bergen-Belsen camp in Germany since its liberation by British forces several weeks ago, and about fifty are still dying daily, despite the fact that the camp's administrators and British soldiers are doing all they can to aid the inmates. The camp seethes with disillusionment, and the greatest number of complaints come from the Jews.

The confusion among the Jewish survivors is due to the excitement resulting from liberation and from the habits and suspicions developed during their imprisonment. These feelings are aggravated by the belief that their own people are not thinking of them, which is very unfortunate, since welfare teams of the Joint Distribution Committee were in

Paris for weeks seeking permission to come to such camps as Belsen. This permission has now been granted.

☆

MRS. ARCHIBALD SILVERMAN, who left the United States in March on a mission for the Keren Hayesod in Latin America, has returned, after successfully participating in Keren Hayesod campaigns in Argentina and other Southern American countries. "The income of the Keren Hayesod in Argentina shows, so far, an

increase of thirty percent as against last year's proceeds," she declared in a statement.

☆

BARUCH RIVKIN, noted Jewish writer, died in New York City following a prolonged illness. He was 62 years old. Rivkin, who was born in Russia and came to this country in 1911, was the author of a number of works on religious philosophy. He advanced the theory that Yiddish literature had a Messianic mis-

"PALESTINE CLAUSE" ADOPTED BY UNCIO

THE behind-the-scenes fight over the so-called "Palestine Clause" of the UNCIO chapter on trusteeships came to an end when the trusteeship committee of the United Nations Conference voted to adopt the clause, but added a provision that "nothing in this clause is to be interpreted as giving grounds for delay or postponement" of placing mandated territories under trusteeships.

The addition to the text represented a compromise with the Soviet delegation which originally demanded that the disputed clause be omitted. In advancing this demand the Soviet delegation sought to prevent the "freezing" of the present status of mandated territories. The new provision makes certain that these territories will now have to come under trusteeship.

Arab efforts to secure other modifications in the text of the clause failed completely as a result of the determination of the U. S. delegation not to permit any changes in the text which might prejudice the position of the Jews in Palestine or Jewish immigration to Palestine. A proposal by Iraq which would have restricted the "peoples" mentioned in the paragraph to those now inhabiting trustee territories was defeated, as was an Egyptian suggestion that would have allowed half the seats on the Trusteeship Council to be given to elected members of the Security Council, thus opening the way for an Arab state, which might be named to the Security Council, to have a voice over trustee areas.

Another section which affects Palestine states that one of the basic objectives of the trusteeship system is "to promote" the political, economic, social and educational advancement of the trust territories and their inhabitants and pro-

gressive development toward self-government or independence as may be appropriate to the particular circumstances of each territory and its peoples and the freely expressed wishes of the peoples concerned, as may be provided by the trusteeship arrangement."

Other paragraphs provide that the present mandatory power must agree to the placing of mandates under trusteeships, that the trust areas shall be supervised by a trusteeship council composed of an equal number of representatives of states which are administering and those which are not administering trust areas. This council shall have the power to accept petitions from residents of territories placed in trust, to make investigations in trust areas and to receive reports from administering powers. The General Assembly is also empowered to demand annual reports from the administering authority on the political, economic, social and educational advancement of inhabitants of the trust territory, based on a questionnaire formulated by the Trusteeship Council.

Dr. Nahum Goldmann, representing the Jewish Agency in San Francisco, said that he was satisfied with the Palestine clause in its present formulation, since it "maintains all the rights under existing mandates, among them the rights of the Jewish people in regards to Palestine." He declared that the Soviet proposal for deletion of the clause had not been aimed at the Jews in Palestine. Dr. Goldmann asserted that the Jewish Agency representatives here had succeeded in having the status quo in Palestine maintained, but stressed that the real fight, for establishment of a Jewish state, still lies ahead.

sion, destined to reveal the most hidden forces of the Jewish people and the very essence of Jewish personality. He was a regular contributor to various Jewish newspapers, and during the last few years he was a member of the editorial staff of the *Jewish Day*. He was buried in the cemetery of the Jewish National Work-ers Alliance.

☆

ELIAHU GOLOMB, a leader of the Histadruth, who played an active role in the development of Palestine, died in Tel Aviv of heart failure. He was 53 years old.

☆

ATROCITIES and persecutions on racial or religious grounds committed by the Germans since 1933 will be considered war crimes and those guilty of inciting, ordering or counselling their commission will be punished, Supreme Court Justice Robert Jackson, U. S. war crimes prosecutor, declared in a report to President Truman, following his return from London where he consulted with the United Nations War Crimes Commission.

Justice Jackson said that the American people considered the Nazi regime "a band of brigands," adding that "our people have been outraged by the oppressions, the cruellest form of torture, the large-scale murder and the wholesale confiscation of property which initiated the Nazi regime within Germany.

☆

THE central committee of the Histadruth, the Palestine Federation of Labor, disclosed that it had no objections to the admittance of Communists into the federation.

☆

THREE anti-Semitic groups in Paris which have been organizing demonstrations to prevent Jews from re-occupying apartments from which they were ejected by the Germans and securing return of their confiscated property, were dissolved by government decree.

At the same time, Minister of the Interior Adrien Tixier issued a statement announcing that the government is determined to dissolve "all groups whose actual purpose is to conduct anti-Semitic action or spread anti-Jewish propaganda under whatever legal camouflage these activities may be carried on."

SIDNEY S. COHEN has been appointed executive director of the Associated Jewish Philanthropies in Boston, Judge Jacob J. Kaplan, president of the organization, announced.

☆

THE agreement reconstituting the United Jewish Appeal as the combined national fund-raising body for the Joint

If the Nazi Plague had Run Its Course

ALLIED Military Government authorities in Germany announced that the Nazis had planned to kill or deport all the Jews in Germany in April, 1942, but were prevented by transportation difficulties. They estimated that less than 20 percent of the Reich Jews survived. The AMG officials also stated that the Nazis planned to exterminate every one of the 12,000,000 Jews in Europe. UNRRA officials estimated that if the war in Europe had lasted another year the Germans might have come very close to attaining their objective.

Distribution Committee, the United Palestine Appeal and the National Refugee Service, was signed in New York. An official announcement to this effect was issued by Rabbi Jonah B. Wise, Herman L. Weisman and Edwin Rosenberg, leaders of the three organizations.

As a result of this agreement the United Jewish Appeal will have to raise \$80,000,000 to meet the estimated needs of its agencies for the current year. Last year American Jews contributed approximately \$30,000,000 to the United Jewish Appeal.

☆

DIRECT air service has been inaugurated between Jerusalem and London, making it possible to make that journey in ten hours. William Phillips, assistant to the Secretary of State, disclosed that there are American plans to develop airlines which will bring the cities of the United States and the Near East within forty-eight hours of each other.

☆

PRESIDENT TRUMAN announced that Judge Samuel I. Rosenman has agreed to remain another year as his special

counsel. Judge Rosenman was special counsel to the late President Roosevelt, and had resigned in April, although he agreed to remain temporarily until President Truman could find a successor. It is understood that in recent months Judge Rosenman has been working on European relief problems and the punishment of war criminals.

☆

PALE and bewildered, David Frankfurter stepped out of jail in Chur, Switzerland, after having spent about nine years in prison for assassinating the Swiss Nazi leader Wilhelm Gustloff. The release of the young Jewish medical student from Yugoslavia was voted on Friday by the Grison Cantonal Council.

Frankfurter plans to emigrate to Palestine, as under the terms of his original sentence he must leave Switzerland as soon as conditions permit. He has had no word of his family since the German invasion of Yugoslavia.

The streets of Chur were crowded and many people wept when they saw the modest young Jew, with a little bag in his right hand, proceed to the railway station a free man. Many shouted "God bless you."

☆

THE first Jewish center in Panama has been opened in Panama City as a result of joint efforts by all Jewish groups and prominent Panamanian intellectuals. A religious school will shortly be opened in the center.

German Catholic Preserves Torah

ONE of the few synagogues still standing in Germany was used by Jewish soldiers of the 63rd Infantry Division for a thanksgiving-memorial service in Bad Mergentheim, situated midway between Nuremberg and Heidelberg, headquarters of General Jacob L. Devers' 6th Army Group.

Although all of the 308 Jews who lived in the city in 1933 have been killed or dispersed to other lands, their ancient holy scrolls and other articles of worship were handed over to Chaplain Aaron Kahan, of Brooklyn, by a Catholic member of the community who had hidden them in his warehouse until the day when Jews might return to Bad Mergentheim.

BROOKLYN JEWISH CENTER ACTIVITIES

High Holy Day Services

SERVICES for the coming High Holy Days (Rosh Hashonah, Sept. 8th and 9th and Yom Kippur, Sept. 17th) will be held in the Main Synagogue of our building. Our Rabbi, Dr. Israel H. Levinthal, will preach. The services will be conducted by our new Cantor, Rev. William Sauler, accompanied by the Center choir, under the leadership of Mr. Joel Feig.

Additional services will, as heretofore, be conducted in the Auditorium.

Seats for these services are now being reserved. In view of the early date of the Holy Days, members are urged to please make their reservations at the Center office *before leaving for their summer vacations*. Unless you do so immediately you may find yourself without seats for the Holy Days.

Junior Congregation Services for Rosh Hashonah and Yom Kippur

LAST year we inaugurated a Junior Congregation service during Rosh Hashonah and Yom Kippur. This year the committee has made a number of important improvements in the service. Rabbi Mordecai H. Lewittes, the principal of our Hebrew and Sunday Schools, will conduct the services. Mr. Julius Grossman, newly appointed Music Director of the Center, will officiate, assisted by members of the Congregation.

The services will be held in the Prayer Room and tickets of admission will be limited to the capacity of the Beth Hamedrash. Two hundred tickets will be sold at \$2.50 each. Services will be limited to boys and girls under sixteen years of age. Please communicate with the Center office and reserve tickets for your sons and daughters.

Judge Greenberg Heads Metropolitan League of the United Synagogue

OUR President, Judge Emanuel Greenberg, has been selected as the chairman of the Metropolitan Council of the United Synagogue of America, which is composed of Conservative Synagogues in Greater New York.

Rev. Sauler Newly Elected Cantor of the Center



Cantor William Sauler

WE are pleased to announce that Rev. William Sauler has been elected as the new Cantor of the Brooklyn Jewish Center, to succeed Cantor Rubin Tucker.

Cantor Sauler has until recently officiated at the Congregation Adath Israel, one of the largest congregations in Montreal, Canada. Prior to that he was the Cantor of the Montefiore Congregation of the Bronx. He studied singing and voice culture in Germany and held the position of Cantor for the Jewish Community of Berlin.

Our new Cantor will assume his duties in September.

Young Folks League Roof Dance

THE next Roof Dance of the Young Folks League will be held on Tuesday evening, July 3rd (July 4th Eve) at 9 o'clock. Members of the League are asked to reserve the date and attend.

Summer Gym Schedule

THE following schedule will prevail

in the Gym and Baths Department during July and August:

Monday—Men, 3 P.M. to 10 P.M.; Women, 10 A.M. to 3 P.M.; Boys, 3 P.M. to 5 P.M.

Tuesday—Women, 10 A.M. to 10 P.M.; Girls, 3 P.M. to 5 P.M.

Wednesday—Men, 3 P.M. to 10 P.M.; Women, 10 A.M. to 3 P.M.; Boys, 3 P.M. to 5 P.M.

Thursday—Men, 5 P.M. to 10 P.M.; Women, 10 A.M. to 5 P.M.; Girls, 3 P.M. to 5 P.M.

Friday—Men and Boys, 1 P.M. to 6 P.M.

Sunday and Legal Holidays—Men, 10 A.M. to 2 P.M.; Boys, 2 P.M. to 5 P.M.

Bar Mitzvahs

A HEARTY Mazel Tov is extended to Mr. and Mrs. Samuel H. Silverman of 590 Eastern Parkway on the Bar Mitzvah of their son, Carl, which will be celebrated at the Center on Saturday morning, June 30th.

Congratulations are also extended to Mr. and Mrs. Bernard Goldfarb of 1590 Carroll Street upon the Bar Mitzvah of their son, Edward, at the Center, Saturday, June 30th.

Personal

OUR best wishes are extended to Lt. Miriam Levine, daughter of Mr. and Mrs. Max H. Levine, who has been appointed Clinical Psychologist by the Adjutant General's Office. Lt. Levine is stationed at McGuire Hospital, Richmond, Va.

Sabbath Services

KINDLING of candles at 8:14 P.M. Friday evening services at 6:00 and 7:30.

Sabbath services, Parsha "Pinhas Leka," will commence at 8:45 A.M.

Dr. Levinthal will preach on the weekly portion of the Torah.

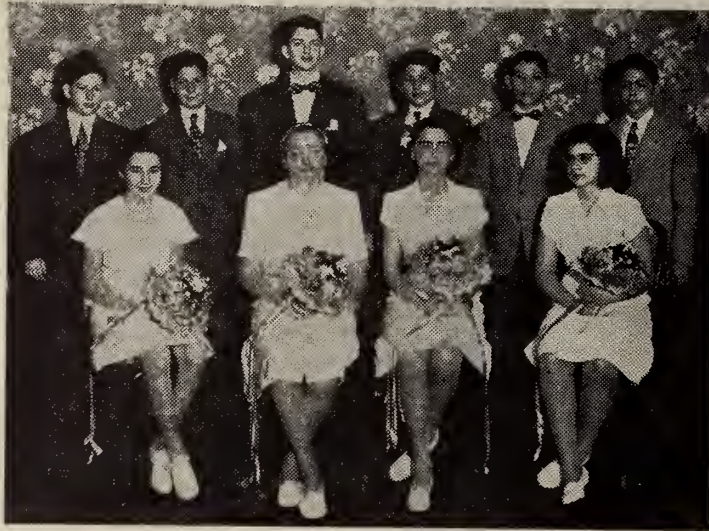
Mincha services at 6:00.

Daily Services

MORNING services at 7:00 and 8:00 o'clock.

Mincha services at 8:00.

Impressive Center Academy Commencement Exercises



CENTER ACADEMY GRADUATES

Top Row—left to right: Thomas Jay Kraner, David Trupper Schiff, Arnolde Warwick, Ashley Leo Schiff, Herbert Michael Schulman, Joseph Zimmerman. Lower Row—left to right: Marcia S. Krinsley, Lois Ruth Karron, Rosemay Wolfe, Edith R. Schlusberg.

ON Wednesday, June 13th, the Center Academy held its graduation exercises in the auditorium of the Brooklyn Jewish Center.

After the processional and the songs sung by the graduates and the School Chorus, Mrs. Soskin greeted the graduates. She said that the greatest reconversion problem which parents and teachers must now face is the reconversion of our children for peace. The fighting spirit which is so strong in our children today should not be ignored or discouraged. It should be kept alive and energetic and used against our peacetime enemies, against ignorance, bigotry, and—what is just as dangerous—apathy. Mrs. Soskin told the graduates that the teachers have worked consistently to develop within the children a social sensitivity so that they would be able as time went on to understand and foster the forces for good and recognize and stamp out the evil, reactionary ones. She told them that the school expects the young people to participate intelligently and honestly in all activities which will lead to a better world for all. Dr. Solomon J. Miller followed Mrs. Soskin. He spoke of the growth of the school in the last four years, pointing to this as an indication of the growing interest in a dual educa-

tional program of English and Hebrew. He thanked Mrs. Soskin for the guidance and inspiration she has given to the school, and Mr. Jacob Zimmerman, the secretary of the Board for many years, for his devoted services.

Dr. Levinthal in his address to the children impressed them with the fact that a commencement is a beginning and that the graduation represents the end of one stage in the children's Hebrew education and the beginning of a new stage. He impressed the children with the fact that true Americanism includes being good Jews and that the best in Judaism and the finest in Americanism are thoroughly compatible.

He then presented the following graduates with diplomas: Lois Ruth Karron, Thomas Jay Kraner, Marcia S. Krinsley, Ashley Leo Schiff, David Trupper Schiff, Edith R. Schlusberg, Herbert Michael Schulman, Arnolde Warwick, Rosemay Wolfe and Joseph Zimmerman.

Marcia Krinsley presented the gift of the graduating class—a set of historical maps of the United States. The gift was accepted for the school in Hebrew by Ruth Ann Sackadorf, a 2nd grade child.

The balance of the program included two plays—both written and produced by the graduates. The English play, "The

Town I Live In," was a story told by a Brooklyn soldier who was somewhere in Germany. The Hebrew play, "Admatonu He" (This Is Our Land) dealt with the contributions of the Jewish people in Palestine toward building the land and winning the war.

Congratulations

OUR hearty congratulations and best wishes are extended to the following:

Mr. and Mrs. Charles Blacher of 20 Plaza Street on the celebration of their 25th wedding anniversary on June 29th.

Mr. and Mrs. Charles Davis of 30 Ocean Parkway on the birth of a daughter on June 15th. Congratulations are also extended to the grandparents, Mr. and Mrs. Max Goldberg.

Mr. and Mrs. Harry Glaubman of 448 Sterling Street, who announce the marriage of their daughter, Marilyn Dorys, to Mr. Jerome J. Chertoff on June 10th.

Mr. and Mrs. Jacob Jentleson of 40 East 88th Street, New York City, on the marriage of their son, Stanley, to Miss Debbie D. Friedland at Philadelphia, Pa., on June 24th.

Mr. and Mrs. Abraham R. Melker of 1359 Union Street, who celebrated their 25th wedding anniversary on June 15th.

Mr. and Mrs. Louis H. Weinstein of 2601 Glenwood Road on their 20th wedding anniversary, June 14th.

Graduation

WE extend our very best wishes to Charles H. Posner, son of Mr. and Mrs. Louis Posner of 25 Plaza Street, who graduated from the Columbia School of Agriculture.

Bar Mitzvahs

BEST wishes are extended to Mr. Hyman Fein of 118—8th Avenue on the occasion of the Bar Mitzvah of his grandson, Mark Adam Fein, son of Mr. and Mrs. Irving Fein, held at the Center on June 23rd.

Dr. and Mrs. Henry Plotkin of 883 Park Place on the Bar Mitzvah of their grandson, Neil Robert Levin, of Port Jervis, N. Y., on June 23rd.

Hearty congratulations are extended to Mr. and Mrs. Irving Swirnow of 637 Empire Boulevard on the Bar Mitzvah of their son, Donald M., which was held at the Center on Saturday, June 23rd.

Applications for Membership

The following have applied for membership in the Brooklyn Jewish Center:

BUCHMAN, HARRY

Res. 655 Montgomery St.

Bus. Junior Coats, 25 W. 39th St.

Married

Proposed by George Goldenberg

COHEN, Miss MINA

Res. 1634 Sterling Pl.

Proposed by Charlotte Cohen

GOTTESMAN, Miss ALICE M.

Res. 300 Sullivan St.

Bus. Attorney, 26 Court St.

Proposed by Philip Palevsky

KRASNA, SELIG

Res. 441 Brooklyn Ave.

Bus. Jobber, 78 Orchard St.

Married

Proposed by Benjamin Katz

KOFF, ARTHUR

Res. 488 Montgomery St.

Bus. Jewelry, 309 5th Ave.

Married

Proposed by Jules Gold

KRAMER, GEORGE

Res. 1244 Union St.

Bus. Candy, 503 Bushwick Ave.

*Proposed by Edward Shwom,
Sam Palley*

ROSENBERG, MRS. ROSE

Res. 201 Eastern Pkwy.

Proposed by Bert and George Ross

SCHEIN, LOUIS

Res. 25 Plaza St.

Bus. Watches, 15 Maiden Lane

Married

Proposed by Dr. Jacob Schwartz

SCHORR, Miss HARRIET

Res. 1719 Union St.

SHOSTAK, Miss SELMA

Res. 432 Christopher Ave.

Proposed by Henry Bass

SILVERMAN, JULIUS

Res. 23 St. Francis Pl.

Bus. Metal Products, 366 Butler St.

Married

Proposed by Ira Kraner,

Meyer A. Rosen

SOLOFF, HARRY

Res. 278 Buffalo Ave.

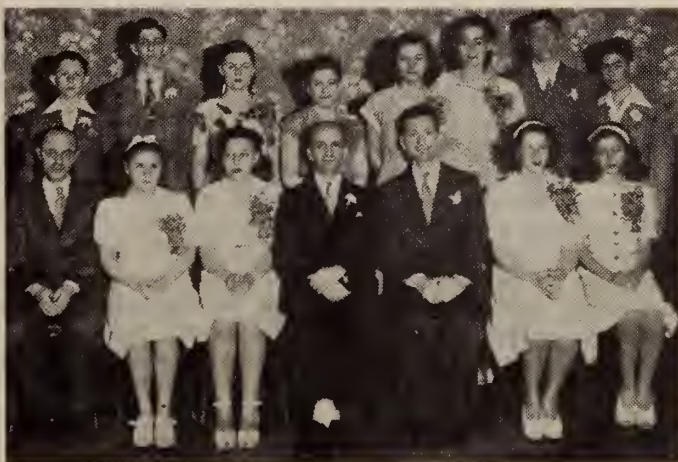
Bus. Veterans' Ins., 2 Park Ave.

Married

Proposed by Herman J. Pashenz

[Continued on next page]

Hebrew School Has Interesting Graduation Exercises



HEBREW SCHOOL GRADUATES

Top Row—left to right: Joseph Buchman, Lloyd Altman, Rita Ellenport, Mrs. E. N. Rabinowitz, Laura Viders, Dorothy Sholin, Aaron Meisel, Bernard Steginsky. Lower Row—left to right: Mr. Leo Shpall, Anita Brown, Florence Bromberg, Mr. Samuel Edelheit, Rabbi Mordecai H. Lewittes, Glorianne Rader, Barbara Schiller.

The annual graduation of our Hebrew School took place on Sunday morning June 17th, in the main dining hall of our building, and was attended by a large number of parents and friends of our pupils. For the first time in the history of our institution, we also held at the same time, the graduation of the first class to have finished the full course in the Marshalliah Hebrew High School, which is held in our Center.

Rabbi Mordecai H. Lewittes, the principal of our school, presided and welcomed the audience. Rabbi Levinthal addressed the graduates and parents, emphasizing the important role that Jewish education must play in Jewish life. Cantor Rubin Tucker rendered a beautiful musical selection and led in the singing of Palestinian songs by the school.

The theme of the graduates was "Our Sacred Heritage" in which all the graduates participated. The Opening Prayer was delivered by Aaron Meislin of the Marshalliah Hebrew High School and

the work of that school was described by Dorothy Sholin. Laura Viders, also of that class delivered the Message of the Prophets.

Awards were made by Mr. Frank Schaeffer, Chairman of the Hebrew Education Committee, Mr. K. Karl Klein, president of the Parent-Teachers Association and Mrs. Isador Lowenfeld, President of the Sisterhood. The following were the recipients of these prizes: The Rachmil Gold medal for general excellence to Lloyd Altman; The Parent-Teachers Association Gift, to Glorianne Rader; the Faculty Gift to Joseph Buchman.

Judge Emanuel Greenberg, president of the Brooklyn Jewish Center distributed the Diplomas while Mr. Samuel Edelheit, teacher of the graduating class, introduced the graduates to him. Dr. Levinthal's book on "Judaism" was presented to all the graduates of the Marshalliah Hebrew High School. The following are the graduates of the Hebrew School: Lloyd Altman, Florence Bromberg,

The BROOKLYN JEWISH CENTER REVIEW will not be published during July and August, as usual. Its Editorial Board wishes all members of the Center and its readers outside the Center membership a pleasant summer. Publication will be resumed with the Rosh Hashonah issue.

35 Years in the Rabbinate

[Continued from page 3]

The first pupil thought of the unending vigor of the fountain. So, too, Dr. Levinthal's spiritual teachings have been a refreshing and unending source of inspiration not only to the Brooklyn Jewish Center but to American Jewry as a whole. At a time when preaching often deteriorated to the point where it became little more than a series of banal book reviews, Dr. Levinthal set the example of a Jewish preacher par excellence. He upheld the dignity of the pulpit and impressed his hearers with the profound significance and the relevance of the Rabbinic doctrines for our own day. He has been called the master of Midrash. He is that. But essentially Dr. Levinthal is not merely an expounder of the Midrash but an interpreter of Jewish tradition to whom the Midrash is but a clue to the basic ideals and tenets of Judaism. In his love for our sacred heritage, Dr. Levinthal goes back again and again to the deathless teachings of our sages, successfully infusing new meaning into many a Rabbinic passage that has been forgotten or ignored.

The second pupil thought of the clarity and purity of the life-giving waters. The clarity of Dr. Levinthal's teaching and preaching is indeed one of his outstanding characteristics. Because of his good judgment and clarity of vision, Dr. Levinthal has been a source of

Joseph Buchman, Gloranne Rader, Barbara Schiller and Bernard Steginsky. A special certificate was awarded to Anita Brown. The graduates of the Marshalliah Hebrew High School are Rita Ellenport, Aaron Meislin, Dorothy Sholin and Laura Vidars.

Applications

[Continued from page 19]

TRAVIS, DR. IRVING W.

Res. 649 Empire Blvd.

Bus. Dentist, 118-01 Sutphin Blvd.

Married

Proposed by Dr. A. H. Turner

The following has applied for reinstatement:

LEMLER, DR. M. R.

Res. 1173 St. Johns Pl.

Bus. Dentist, 1 Hanson Pl.

Married

Proposed by Albert Witty

strength to many Jewish movements and institutions of national importance. The Jewish Theological Seminary, the United Synagogue, the Rabbinical Assembly, the Histadrut Ivrit and the Zionist Organization of America are among the many organizations that have called on him repeatedly for guidance and leadership. Louis Lipsky summed it up well on the occasion of Dr. Levinthal's 50th birthday when he said, "He has always served as the man of peace, of measure, sober in judgment, keen for justice."

The ancient master in his interpretation of the inscription emphasized unselfish service. Dr. Levinthal's self-effacing character has become a by-word in Jewish public life. His modesty, his unassuming temperament, his utter lack of pomposity and pretense, his great personal charm have truly endeared him to the Jewish community.

On the occasion of his completion of thirty-five years of devoted service in the ministry, we too pray as did the students of old, "May God bless him with health and long life so that he may continue to serve and to guide the community for many, many years to come."

— RABBI MORDECAI H. LEWITTES

Sunday School Graduation

DESPITE the inclement weather a large gathering of parents and friends crowded the main dining room of our building on Sunday morning June 10th to witness the graduation exercises of our Sunday School. Rabbi Mordecai H. Lewittes the principal, presided and welcomed the audience. Rabbi Levinthal delivered a brief message to the graduates and to the parents.

The graduation theme dealt with the "Ideals of our People" in which all of the graduates participated. Cantor Rubin Tucker rendered a very beautiful selection, a composition written by our musical director, Mr. Julius Grossman. Other numbers on the program were, a piano solo rendered by Pearl Salomon, a piano duet rendered by Ann Goldenberg and Ethel Bruman, Palestinian songs by the entire school. The opening prayer was given by Ethel Bruman, the closing prayer by Pearl Salomon and Ann Goldenberg was Valedictorian.

Mr. Frank Schaeffer, Chairman of the Hebrew Education Committee, in a

brief greeting, presented prizes to the following: Marilyn Karlin, Ann Goldenberg and Pearl Salomon, as well as one to Jay Cohen a member of our Post Bar Mitzvah Fellowship. Rabbi Lewittes and Mr. Irwin Rubin presented diplomas to the following graduates: Nancy Amsterdam, Lois Paula Bass, Ethel Bruman, Barbara J. Goldman, Ann Goldenberg, Helen Ginandes, Joan Halperin, Irma Icahn, Gloria Janow, Marilyn Karlin, Lilly Lachter, Joan A. Leonard, Blanche Rubin, Pearl Salomon, Rhoda J. Schiff and Barbara Zamsky.

Certificates of Attendance and Merit were also awarded on this occasion to the following boys who attended regularly during the past year, the meetings of our newly organized Post Bar Mitzvah Fellowship: Jay Cohen, Paul Kozinn, Melvin Kamen, Irwin Gumeiner and David Schaeffer. Jay Cohen, a member of this Fellowship, delivered a talk in which he described the work pursued by this group during the past year under their leader and instructor, Mr. Murry Gabel.

Enroll Your Child in the BROOKLYN JEWISH CENTER HEBREW SCHOOL

HOURS—Students attend three times a week. Each child receives six hours of instruction per week.

CURRICULUM—Sidur, Hebrew, Bible, Jewish History, Palestinian Songs.

FACILITIES—The Brooklyn Jewish Center offers its students the finest facilities. Hebrew School students may enroll (without charge) in the Library and in the Brooklyn Jewish Center Clubs. The students and graduates of the Hebrew School maintain their own Junior Congregation.

Registration Now Accepted for
the September School Term

Reasonable Rates

ROSH HASHONAH GREETINGS

The most expressive and convenient means of wishing your relatives and friends a Happy New Year is through the pages of the big Rosh Hashonah issue of the "BROOKLYN JEWISH CENTER REVIEW."

The cost is surprisingly low
\$2 - \$3 - \$5 - \$7.50 - \$10 - \$15 - \$25

Telephone your orders (PR 4-1400)

Center Adopts New Rules for the Returning Veteran

FOLLOWING the recommendations of the Center Committee on Returning Veterans, headed by Mr. Harry Cooper, the Board of Trustees, at its last meeting, adopted the following resolutions concerning returning veterans:

1—Center members serving in the Armed Forces of the United States, as well as sons and daughters of Center members who joined prior to the attainment of their majority, shall receive a paid-up membership in the Brooklyn Jewish Center for one year after their discharge from service. Their eligibility shall be subject to the approval of the Membership Committee.

2—Sons of Center members between the ages of 21 and 23 who were not members of the institution in their own names

at the time they joined the Armed Forces, shall receive one year's membership dues in the Center upon payment of one-half of the regular membership fee. This reduction in membership fee is to apply to those joining the membership of the institution within three months after their discharge. All applications shall be subject to the approval of the Membership Committee.

3—Sons of members over the age of 23, and all veterans who were not members of the Brooklyn Jewish Center at the time of joining the Armed Forces, shall, upon payment of a year's membership dues, receive a reduction of 25% of the regular membership fee, providing they apply for membership three months after their discharge from service. Their eligibility shall also be subject to the approval of the Membership Committee.

All of the aforesaid reductions in membership fee shall apply only to the first year of membership.

Zionist District Elects New Officers

MR. MAURICE BERNHARDT, Secretary of the Center, was unanimously elected as the new President of the Eastern Parkway Zionist District No. 14, succeeding Mr. Louis J. Gribetz, who becomes the new Chairman of the Executive Committee and an Honorary President.

The other officers are: Joseph Goldberg, Harry Goldstein, Bernard Isacowitz, Kalman I. Ostow, David Spiegel and Abraham H. Zirn, Vice-Presidents; Jacob Fortunoff, Treasurer; Benjamin Levitt, Financial Secretary; and Charles Rubenstein, Recording Secretary.

HONOR ROLL

The following is an additional list of Center members, children and grandchildren of Center members, serving with the United States armed forces. The list includes names received up to the time of going to press.

Fortunoff, Everett
Fortunoff, Gilbert
Karron, Gerard H., Ph.M.
Levine, Miriam, Lt.



The following is a list of promotions in rank:

Fortunoff, Daniel G., Lt. S.G.
Goldstein, Albert, C.P.O.
Levin, Martin, Ensign
Levine, Julius, Capt.
Rathkopf, Sidney, Pfc.
Seeger, Louis, Pfc.

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WHEN OUR HEARTS WERE YOUNG AND BURNING

[Continued from page 13]

sons, strangers, would club together for a ride. Some were getting free rides in trucks; others were paying a quarter.

Morris was ashamed of the drivers. "Aren't you workers, too?" he mumbled. He noticed how dim the streets were, candle and lamplight replacing electricity.

"The electrical workers are joining, too," he whispered in awe.

He walked to the foot of Brooklyn Bridge, scornful of the trucksful of laughing people who passed him. No trolley cars were going to cross the bridge. Motormen and conductors sat idly on the benches, and the few lights that burned were very dim.

"Good for you," Morris half-called to the men, unable to restrain the comradely gesture of the clenched fist on high. "Fellow-workers, guard your tools! . . . Don't let the scabs get at your cars! . . . Demonstrate your sympathy and your loyalty to the underpaid exploited workers on the subway lines! . . . We'll show the public utilities! . . . We'll show the vested interests!"

He marched across the bridge in fine elation, singing "The People's Flag," "Marching to Victory," and all the other labor songs that one of the R. Y. L. girls tried to tell him he sang flat.

"When Labor is united, we shall conquer every foe."

To think that only a year ago, that tune had meant "Marching to Georgia." Oh that he should be alive to witness this day! And he had planned merely to read about it tonight. Shame on the strikebreakers who were riding across the bridge! Taxi-drivers, truck-drivers, why don't you join, too? General Strike, hurray! Yay, General Strike! Toilers of America, unite! This is your hour!

When he got to Brooklyn Morris was very tired. His mother never let him take such long walks. He made several false turns before he located Fulton Street. It was the longest way to go but the route the car followed, and he didn't want to get lost. He didn't want to have to speak to a policeman. Dogs, they'd be the last to join a strike and the

first to crush it. They and the soldiers. Oh, if only the police were enlightened. "Out of your uniforms this day," he would like to say to them. "Comrades!"

He had been walking a long time under the "El" when extra editions of the evening papers began to appear on the stands. Morris resolutely turned from the headlines. He knew where to get the news of a strike. Certainly not from a scab press.

"Strike-crushers, one and all," he whispered, flinging out his arm in disgust.

It was growing dark. His mother, he knew, must be worried. Maybe she was thinking his head had been broken by the police. Maybe she was picturing him in jail for strike activities. He ought to call her up. But maybe the telephone workers were on strike, too, and he'd be connected by a scab operator. No, his mother's feelings must be sacrificed on the altar of working-class solidarity. Oh, he could make a speech now. And people would listen as never before. Gee, there must be strike meetings all over the city. If only he could find one now.

But now he realized that the street cars were beginning to run.

"Dirty scabs," he shook his fist at each that passed. "Yellow dogs, low-down skunks, traitors!"

Morris could have wept.

How could anybody allow himself to ride on those cars? Now the "El" was running, too. Electric bulbs everywhere were lighting up. Perhaps even the subway workers had surrendered? No, they never could. Everyone knew how exploited they were, how the transit companies violated every right of collective bargaining. No, the subway trains would not run tonight, nor tomorrow, nor next week,—never till the bosses came to terms.

"Never. Hear that, you scabs?" called Morris to the crowded trolley cars rumbling by without a stop.

Close to nine o'clock he stumbled into the kitchen.

"Where were you?" his mother began. "My hair I have been pulling out."

His grandmother had been in tears,

too, but was now exulting in the power of the Highest.

"Five times I bothered Mr. Feitlebaum, five times I ran to him," Ma yelled. "Did my son telephone?" I begged him. "Did my son telephone?" Where were you? Tell me only where you were these three hours since you stopped work?"

"Don't you know what happened, Ma? I *had* to walk home."

"But the cars have been running a whole hour. Before that, people were coming home in trucks. Even a taxi you could have taken that my heart should be at peace. Ten years this night you took from my life, ten years. But come now, wash yourself. Here's supper."

As Morris ate, she rattled on about the luck of different neighbors' children in getting home. "Only my son. He must be an exception. Explain to me why you didn't take the car."

Morris was gulping down his soup. "You did right, father mine," Grandma interposed. "Who knows how it will end yet?"

He grinned with pleasure at her sudden labor sympathies.

"Packed like herrings they're passing by," she continued, "laughing and pushing, and only two hours ago the Highest showed them how it is going to be with them when he lets loose the thunder and punishes all the guilty. Darkness and fear without warning he has spread through all this sinful land."

Morris leaned over the table with helpless laughter.

"Oh, Grandma," he said, "you don't understand. It wasn't God that made it dark. It was the organized power of the working class. The workers on the subway, street cars, electric company. Gee whiz, what a strike!"

His mother looked at him in amazement. She clapped her hand over her forehead.

"Pain is mine," she screamed. "He's crazy. Good Jews, my son has gone crazy. A strike! So that's why he walked for three hours, that's why he wore out his mother's heart, that's why he used up shoe leather! A strike! And I stand keeping his supper warm, and inside I'm burning like a flame, and my smart high school boy is all the time

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AUSTRIA

[Continued from page 7]

cal conditions of the Jewish survivors, but it is easy to imagine that they are skeletons, requiring all possible medical care.

According to American correspondents, some 50,000 refugees, 90% of Jews (mostly Hungarians) poured into Linz, capital of Upper Austria, which is occupied by the American Army. Their plight is almost indescribable. Wrote a correspondent: "When refugees arrive at Linz, they are immediately catalogued by AMG officers of the 65th division. The Army is trying desperately to save all the oppressed it can. But hundreds die daily. . . American doctors are literally staggering from lack of sleep. . . They enlisted the help of Hungarian refugee doctors. All keep going with the help of benzedrine. No German doctors were asked to help at Linz because the Americans do not trust them." Said Major Solomon Rosenfield, chief medical officer, smiling grimly. "I don't think they understand our type of medicine." Regrettably, the report indicates that some Nazi poison is still lingering in Austria: "I have often heard it said that Austrians are different from Prussians, that they are warmer and more good-natured than the typical German. But they do not seem different to me. I find them sullen and vile-tempered. They don't comprehend our motives in saving these tired, starved creatures who have reached Linz."

It seems that the Austrians, too, will have to be re-educated before they can be admitted again into the family of nations. This will be a rather big job for the new Austrian government, spon-

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[Continued from page 22]

hiking home from work because he can't read in the paper that a water pipe burst and the electric went out of order in the power house. A strike he thinks!"

"Both smart. Like hens," Grandma mumbled as she walked into the next room. "Even the Highest can't teach them."

Morris said nothing. He was coughing up a fish bone.

sored by the Russians, which is likely to be approved by the British and Americans, too, since it represents all anti-Nazi movements in Austria: the Communists, Social Democrats, Christian Socialists (a Clerical bourgeois party, not leftists), and Farmers. With one exception, the men the new Chancellor, Dr. Renner, picked to form a cabinet always were free of racial bias; one of the new secretaries of state (as the ministers are called) is a half-Jew, Dr. Josef Geroe, now in charge of the Department of Justice, who was a noted District Attorney, and spent most of the Nazi era as a prisoner at Dachau and Buchenwald. However, I do not like the selection of Leopold Kunschak, a Christian Socialist labor leader, who was known as an anti-Semite, though of the moderate type. He advocated the "cold" pogrom rather than physical violence. On the other hand, it is possible that Kunschak underwent a change of heart in the past seven years.

* * *

"Will Austria, or, more precisely, Vienna, become a center of Jewish life again?" "Will you go back to Vienna?" These are two of the questions which I, as a former Austrian, have been asked frequently since the liberation of my native country. Each in itself is a topic for a special article, but briefly, I would answer the first question with an "I don't know," the second with a firm "No." I doubt whether the Vienna that produced some of the finest artists and scholars, that was known for its music and *gemuetlichkeit*, will rise again before a lapse of many years, perhaps decades. The Jewish community will be small and poor, depending on relief from abroad. It is of course quite possible that many Viennese Christians—not so much the people of Linz and other backward places—are now regretting the support they gave to the Hitlerites, and it is significant that on June 3, Gustav Mahler's first symphony was played in the Vienna Konzerthaus for the first time since 1938, and that on this occasion a memorial tablet with the following inscription was unveiled: "In memory of the historical date of the revival of Gustav Mahler's music in Vienna."

There are many thousands Jewish refugees from Vienna now living in the

United States, England, Palestine, Australia and elsewhere. But will they return to Vienna? They have many reasons—practical as well as idealistic ones—for staying where they are now. As for myself, I am now happy to be an American citizen. Some day, I may go back to Vienna for a brief visit, but I am sure I wouldn't sell my return ticket, nor risk losing my American citizenship for anything in the world. I admit that by the time I would visit Vienna it may have recovered from the wounds inflicted upon it first by the semi-fascist regime of Dollfuss and Schuschnigg, and subsequently during the seven dread years of Hitlerism, but that change will hardly influence my decision. In Vienna I would yearn for New York's Times Square, for the millions of lights illuminating a country that does not have to hide itself in darkness, for the million faces passing by on Broadway and telling me the story of many, many lands with but one God over them all. I'd wish to return from Vienna's ambiguous *gemuetlichkeit* to the land under whose banner—to quote the immigrant Carl Schurz—"all the languages of civilized man are spoken, where every creed is protected, every right is sacred. . . that banner floating over the glorious valley which stretches from the western slopes of the Alleghenies to the Rocky Mountains—that Valley of Jehosphaphat where the nations of the world assemble to celebrate the resurrection of human freedom."

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